Vol. 1 Chicago, Illinois, March, 1925 No. 12

# The Liberal

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## *DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH*

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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"I have a rendezvous with Life,
In days I hope will come
Ere youth has sped and strength of mind,
Ere voices sweet grow dumb;
I have a rendezvous with Life
When spring's first heralds come."

—Countee Cullen.

# THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Vol. 1 Chicago, Illinois, March, 1925 No. 12

## *"JESUS AND COMMON SENSE IN RELIGION"*

**A Sermon By Dr. Bradley Preached Sunday, March 15, 1925.**

It is always rather unfortunate, I think, that in a discussion of a subject such as I have announced to you this morning, "Common Sense in Religion" that there are so many who confuse the word "Religion" and the word "Theology."

Of course, this confusion of thought in regard to these two words does not occur to the mind that is familiar to think in terms of philosophical import upon the questions of life, but to those who think usually more or less superficially and largely in terms of inheritances and predispositions rather than in the expenditure of any intellectual energy, the words "religion" and "theology" are in a very definite sense synonymous to that type of mind; and, consequently, much of the judgment and many of the opinions which are expressed by the individual who has not had clarified the great distinction between "theology" and "religion" is of very little value. Usually when you mention the word "religion" to them they think of the church, of some specific church with some denominational or ecclesiastical alignment; and immediately they think of some system or some plan or some theory of salvation. And it is very difficult for them to divorce in their minds the original idea of religion and the original idea of theology.

This morning by way of introduction I feel that it would be exceedingly valuable if I were to attempt to clarify your minds—the minds of those who might have an obscurity about these two words—before we talk about "Common Sense" in any one of them, for they are two separate words. They have an entirely different past; they are disassociated very largely even in the ecclesiastical alignments of church organizations that have been organized for the purpose of promulgating some theory or some plan or some philosophy of religion.

Now today I thought by way of introduction that we might spend a moment or two in a very valuable way by clearing our minds of anything which is ambiguous about the definite meaning that I have in mind when I use these two words.

Let us take, first, the word "theology." "Theology" is of Greek origin. The word itself comes from an old pagan God "Theo" which was the Greek conception, as near as the ancient Greeks had a conception of monotheism.

We must never forget in the discussion of Theology that the Greeks were very intense theologians. But their theology, of course, had to do not with one god, but with many gods. The Greek Olympus was filled with gods and goddesses, and the Greeks did what all other peoples have done, they crystalized human attributes and presented those human attributes to an intellectual figure that they called a god or goddess. All the gods and goddesses of Greek mythology possessed human attributes. To none of them did they impugn in any sense that which was supernatural, in the sense that we think of God as montheists.

The Greeks were quite content

to have their gods and goddesses but the crystalization of their own human attributes and tendencies, and the result of it is that we have the goddess of pleasure, we have the goddess of wine, we have the goddess of love, we have the god of valor, we have the goddess of virtue; we have various gods and goddesses throughout the whole range of Greek Mythology, all representing an intellectual creation on the part of the ancient Greeks.

Now "theology," the very word itself, has to do with a study of gods, and goes back to a study of the original, the relationship of man's various attitudes expressed intellectually rather than ethically or morally in the realm of the philosophy of gods.

Now "religion" is quite another matter.

"Theology," which is merely the science or the attempt to classify all that we know about God. That is theology. And, of course, that being true, theology has a great difficulty in commanding the respect of the scientific world, for the attitude of the materialistic scientist is that "science" can only be justly used as an appellation to a distinct part of knowledge which has been grouped by obeying the laws of Reason and the physical contact of laboratory methods; or, in other words, a fact in science is only recognized as fact when it exists in actuality and can be demonstrated by obedience to that which is very tangible and very materialistic.

The moment the world of science steps into the world of the spiritual, right away the scientific mind re-acts unfavorably to any deductions which the mind makes of that type of individual who speculates in what they speak of as theories, rather than what the scientist means when he speaks of facts.

That is the reason why we have this apparent conflict between Science and Religion. It really is not a conflict between Science and Religion at all. It is a aconflict between Science and Theology, and when I outline to you the idea that we find wrapped up in the word Religion you will see exactly what I mean, that much of the warfare from the world of Science on one side and the world of ultra-conservative in theological thought upon the other, that the conflict is not a conflict at all over the fundamental ethical moralities of life. Is it? It has nothing to do with lying; it has nothing to do with dishonesty; it has nothing to do with immorality; it has nothing to do with unkindness; it has nothing to do with the great cardinal moralities of life. The present controversy in religion is entirely a controversy based upon a disagreement as to that which is variable in scientific and theological investigation. The theologian says one thing about the age of the world and the age of man, while the scientist says quite another; but the religionist is not concerned at all. The true religionist is not concerned at all in the warfare between Science and Theology.

Mr. Bryan, I admire very much indeed as a religionist, but I have little respect for him as a theologian. I want you to distinguish that before you say or express or write any criticisms that I make against Mr. Bryan. It is quite another thing to criticize a man's intellectual opinions, his opinions that are based upon his intellectual investigations or limitations and the beauty of his life.

No man has ever in the world of political and public life in this country presented to the world a finer example of the highest and the best that can be found in the world of ethics and of morals. Mr. Bryan stand unimpeachable as a towering giant in the world of victory over the great temptations of life. But that has nothing to do with puerile mind which Mr. Bryan evidenced when he made a statement like this, for instance, and this is exactly where "Jesus and Common Sense in Religion"

coincide, when Mr. Bryan said this recently:

"I am not concerned about the age of rocks. What I am concerned in is the "Rock of Ages."

Now that sounds well. It means little, because Mr. Bryan is using in one sentence an entirely separate and distinct approach to the whole problem of Religion.

In one sentence he speaks of the age of rocks, which, of course, he means geological and in the other sentence he speaks of the personality of Jesus, by using the figure of speech "Rock of Ages."

Now, to paraphrase that, this is what Mr. Bryan said, "I don't care about geology. I only care about Jesus."

Now to one who may be classified, and properly so, almost upon the fringe of fanaticism, that would be a statement that you would expect from that sort of mind. But what is the argument? Is there any argument in the statement that you care not for geology but for Jesus? It has as much argumentative value in the determination of Truth as though you were to say: "I don't like cottage-pudding, but I am fond of cherry pie." Cottage pudding and cherry pie both may belong to the realm of dessert, but you will admit with me they are quite two separate things in the matter of nourishment to the body or the physical life of man.

Ignorance is no compliment to God. And a man who would merely say that he did not have any use for geology, and that he was merely concerned about Jesus has said nothing that is of any value, but only reflects the limitations of his own intellectual life. He is only concerned about one aspect.

In all this struggle in the world of religion, as we call it today, we find that the cardinal virtues are not involved at all. Under the principle of religion, which comes from the old Latin words, as do so many of our comprehensive words in the Anglo-Saxon language. It comes from the word "Legere" which means to bind, and it comes from the word "re" which means again, and the actual Latin derivation of the word Religion is "to bind again."

Theology can be directly traced to a study of God, but Religion has preeminently to do with a study of our social and individual cultural and spiritual developments in life, and eliminates almost to a degree that most of us do not admit any dependence upon a theological system of any sort whatsoever.

Religions are many—Mohammedanism, Buddhism, Shinotoism, Brahmanism, and all the rest of them that we could mention of so-called religions.

Religions are many, but Religion is one. And you will find in the background of man's struggle to develop a satisfactory sense of reality and experimental relationship with religious Truth, that in the background of all the struggle, of all nations and of all races of all the ages, there has been one great unifying principle, the urge for religious expression. The universality of the urge of religious expression in the human heart attests beyond any possibility of doubt that there is a great unifying sovereign unimpeachable intelligence operating in the background of the whole evolutionary struggle of the race. A man's persistent effort, in spite of any sort of environmental condition whatsoever, man's great struggle and his great effort has been to express himself in terms of religious values.

Now, what do I mean by that?

I am not pleading this morning for purely ethical emphasis, as being the climax of our expression of religious consciousness.

This is a very intricate and a very delicate subject, and unless you follow me closely there may be some confusion as to just exactly what our position is. I mean this:

Theology, as associated with the religious impulse of the human heart, keeping, as you remember, theology purely where it belongs, in the realm of the intellect—the-

ology has nothing to do with the heart.

Just remember that theology, as some theologians classify it, is a science, and, of course, science is interested only in facts; and theology in that sense is a science and is only interested in the discovery of facts, the fact of God, fact of Jesus, fact of all these things that belong to the realm of theology.

But a man's sense of honor, a man's attempt to live a good life, a man's effort to express himself in terms of social decencies, a man who attempts to make a contribution to the solution of the problems of his age may not be a theologian at all, and usually is not, and is not inspired in his good activities by any theological doctrines.

Now right here is precisely the place where the trouble begins, for there are so many theologians who say that no man will be good unless there is held up to him the fear that if he is not good he is going to hell, and no man will be good unless you are going to impress upon that man theological doctrines. Now that is one attempt.

Another is the attitude of those who are purely the ethical culturists, that is they eliminate any specific influence of a power outside of ourselves as a motive in the expression of our moral lives, the lives of every-day. They say that ethics is the supreme manifestation of man's evolutionary development in the world of morality, and that we evolve into being good friends and good husbands and good fathers and honest men here and there, and various other expressions of ethical values.

Unless we are very careful just here we are not going to distinguish between these two things in the sense that we take the best of both viewpoints. That is one thing I have always tried to do. I try to take that which is good out of every viewpoint. For I believe as much as I believe, I am standing here that every church—every church, whether Roman Catholic, Jewish, Christian Science, Presbyterian, Episcopalian, any of them that you desire to mention—every church has a certain germ of Truth and they are expressing a certain sense of Truth. And to me it is a very distinguishing feature that you can find a mind that has become sufficiently tolerant of others' viewpoints in this matter of theology that they will attempt to see the good that there is in some other church beside their own.

I cannot understand, I cannot fathom the type of mind that is so immersed in the creedal doctrine of their own church, let's say the type of mind that is so completely wrapped up in their own religious affiliations that everybody else is wrong and that everybody else is going to Hades, and that unless you come their way there is no hope for you, and they criticize you and attack you and say unkind and unlovely and disagreeable and unpleasant things.

The great paradox to me in religion and the one I cannot fathom comes from the individual who always talks about Jesus and his love and being on the cross and all the rest of their attitude toward theology, and then start out to interfere and criticize and condemn everyone else who does not happen to believe as they do. It is the type of mind that I cannot fathom.

How many hurts and heartaches, how many broken lives have come because people were obscessed with the fanaticism that they were doing it in the name of Jesus.

How the sweet character of Jesus belies such an attitude. Show me once in all his ministry where from his lips fell condemnations and curses merely because the people would not accept him!

How I remember that scene when he stands outside the city of Jerusalem, and I see in his face the warmth and the depth of his love, and I hear him cry that hu-

man cry—human cry! No man who could get tired and hungry and wrestle with temptation in a garden, who would steal away and make a rock his pillow while he prayed; a man who felt the need of sustenance like Jesus, a man who could weep, and I hear him cry, "Oh, Jerusalem! Oh, Jerusalem, how oft would I have gathered thee under my wings as a hen gathers her brood, and ye would not." And the tears fall.

And so, my friends, I cannot understand those who call themselves "Christians" and who want to fight and kill and destroy those who think differently than they do. It is beyond me. I could not go to my couch at night and sleep and rest if I carried to my bed the hate that some folks carry in their hearts, because we do not all see theologically the same way.

Of all the tragedies that I know of, fighting about religion is the greatest. And it seems to me that we accomplish little when we confine ourselves to theology.

Now the point I want to make, and I must hasten—The point I want to make to you in my address "Jesus and Common Sense in Religion" is simply this: That all of the various philosophies of religion which we find expressed in the theology of the church originated with the Apostles and with Paul and not with Jesus. Jesus was not a theologian.

I ask you to show me kindly, because I am only speaking kindly to you, as I always do, where there is anything in anything Jesus said that would evidence that Jesus was a theologian. Will you kindly tell me where Jesus became a theologian? Paul yas a theologian, and he introduced all sorts of things into theology. And the great fault with theology is that most of us who become most vehement and most antagonistic to those who do not think with us usually have not had a complete study of theology at all.

How many who are arguing religion know that the old masters and the old fathers of the church like Origer and Arminius, and all rest of that great galaxy of the church, how many of us know that every single theological doctrine that has separated us into two hundred and eighty-one different Protestant sects, into about ten or twelve different Roman Catholic groups—not Roman Catholic groups, because the Roman Catholic is one group itself, but into different catholic groups; into all sorts of groups; amongst our Jewish people, how many of us know that every century after the birth and death of Jesus somebody had some new theological offering to make, and that many of the cardinal doctrines of theology that had been a part of Christianity Jesus knew nothing about. They simply did not exist, some of them, until five centuries after he was dead, after the crucifixion. They have been added to the church, while all students of history, of ecclesiastical history know that the edicts which have come from the superiors of ecclesiastical organizations, all down through the centuries, have presented at regular intervals theological statements which they have asked the people to accept.

My position is that Jesus was sovereign; he was more of God than any individual the world has ever known; and my deduction is that he is misunderstood by all of us, that the things he stood for in life are not given a chance in modern society. We have heaped upon his shoulders the burdens of theology, while the ethical religion of his life we ignore. How many of us in these days are asking the question, "What would Jesus do?" How many of us in arguments about baptism and resurrection know how hig heaven is and how flat the earth is or when the Lord is coming and a thousand other things that we are fighting and tearing each other about today? How many of us are stopping and asking the question: "What would Jesus do about this?" "What would Jesus do about child slavery?" "What

would Jesus do about economic injustice?" "What would Jesus do about industrial wrongs?" "What would Jesus do about graft in high places?" "What would Jesus do about the collapse of leadership?" "What would Jesus do about law enforcement?" "What would Jesus do?"

Well, my friends, when you ask the question, "What would Jesus do?" about the things that touch our lives, then you are talking about the religion of Jesus and common sense, and not theology, for there is no one in the world that can explain theology. I have never known anyone yet who could explain the mysteries of theology. Here we are fighting about a virgin birth, when there is not an individual on top of God's green earth that can explain a natural birth. Just tell us the mystery of two half cells that were thrown together in the great law of God, and each of those half cells when united containing the potentiality of a human soul. Tell me that, if you will. Tell me how a soul comes from that?

Why, my friends, why should we quarrel and fight about the things we don't understand when ninety per cent of the things that are about us everywhere we don't even fathom?

The fact of the matter is in our lack of common sense in religion; that we have made Jesus such a theological subject; that we have lost the import of his life over the common experiences of our everyday existence. And you can find all the way through him an answer- There is not an economic problem, there is not a social probleb, there is not an industrial problem, there is not a problem of administration of justice, there is not a single problem I could mention to you that Jesus does not speak of. Not one. He has an answer for them all. And no matter whether you are Jew or what you may be this morning, let me say to you very simply that there is no way to explain Jesus. You cannot ignore him, and you have got to explain him in the highest and truest sense or you have to explain him away. You cannot ignore him.

I thought last night when I was speaking at that dinner downtown, for the Sarah Hackett Stevenson Association, that you have not a great social reform, an agency to take care of mothers and children, that you cannot have any such thing without plagiarizing the Sermon on the Mount, Jesus was First.

Do you want to find common sense in religion?

Well, study the Sermon on the Mount. And if we preachers would spend one-half as much time preaching the fundamental ethics of Jesus as expressed in the Sermon on the Mount as we do in trying to project our own little pet theories of salvation we would come nearer the ideal of Jesus himself. For in Him we find only that approach. Jesus represents the climax, the apex, the mountain peak of religion. And what did He do? All the time He was trying as best He could in every way to establish a comradeship with His Father.

God never had a finer word to describe Him than Father; and heaven never had a more expressive descriptive term than Home. And Jesus, who felt a dependence all the time, who worked and toiled until his heart broke, and was disillusioned by even his Father, for the tradgedy of that moment when his flesh was torn and his heart was bleeding we hear him cry:

"My God, My God! Why hast Thou forsaken me?" He felt there that even his Father had left him. He was disillusioned there for a moment. And he died with that upon his heart that "My Father! My Father I have prayed to and fought for and lived for, He too is gone!"

And the cry is the cry of the human.

It is the cry of Ceasar in the Roman forum when the most unkind act, the dagger of Brutus

stabs Caesar and he turns and echoes, "et ter Brute!" "And thou too, Brutus!"

Jesus knew that we could not have the cardinal virtues of life without a dependability upon spiritual reality, and the secret of the moral sublimity of the character of Jesus is to be found in his unimpeachable dependability upon that sense of the Reality.

It is not enough merely to be a good man; it is not enought merely to do the best we can in life; ethics are not enough, they must be sensitized by a sense of spiritual fellowship with Infinite Heart of Love.

That is religion, not theology. That is religion!

So, let the theologians go their way. They can go on with their theories and their schemes and their thirteenth century influences and their twelfth century contribution. They can go on with them all.

As for me, I shall go on and on as best I can, emphasizing the things that I feel are fundamentally worth-while, while we linger as He lingered in the presence of the heart of Truth and of Love.

Common sense in religion!

Never mind about what beliefs do. Know that the heart is reflecting the glory and the dignity and the beauty of the thing as best you can.

Oh, today is Bishop Quale's first Sunday with his Father!

And my heart was sad this week while I was giving a course of Lenten services as Syracuse University, New York.

I was saddened when they sent me the news that Bishop Quale had gone.

His first Sunday in heaven!

And then Friday night that dear friend of mine and of this church! It is his first Sunday too in the great realm of Reality.

And I thought of Bishop Quale, not as a theologian. If there is a Methodist Minister listening to me this morning or one in this audience, you will agree with me I am sure, that whatever Bishop Quale was, he was not a theologian. But what a great religionist he was, and how much common sense he had in his religion! I published this about him in the April Liberal, and it is so beautiful that I bring it to you again and again.

I cannot think today of Bishop Quale being dead. And when that grave closed over him in that little cemetery down in Kansas, slumbering on the prairie that he loved, where he will see the broad beauties of the sunlight and the dawn, and moonlight nights, lover of the sea, lover of the stars, lover of the clouds, but more than all this, lover of folks.

No place in his heart for thelogical controversies. He never spoke one unkind word because somebody did not agree with him in matters of theology. His whole love was the love of religious Truth.

I shall never forget being with him Good Friday at Des Moines where we were both giving a Good Friday address, and I finished early so I could get up to the church to hear Bishop Quale, and when I opened the door and came in there he was, walking up and down the garden with his Master. He did not want his Master to go. And as I sat there thrilled with the beauty of it all and the artistic touch of the preacher, it seemed to me that I never could enter a pulpit again. For there was great preaching; there was great art; there was a great soul; there was common sense in his religion. He had it and nothing else. The common sense that makes us friends; the common sense that forgets the past; the common sense that when we have fallen lifts us up again; the common sense that inspires use in the struggles, the common sense in religion that remembers us when we are sick and helps us; the common sense that inspires gratitude; the common sense in religion that makes life worth while and well worth winning. That was the common sense in the religion of Jesus.

And when they said that he had

gone to heaven I remembered what he wrote to Dr. Shannon when Dr. Gunsaulus died. Dr. Shannon told me about it. He said "You know when Dr. Gunsaulus died Bishop Quale wrote me and he said 'Dr. Shannon, you as Pastor of Dr. Gunsaulus' church, I want to write you this little note. Don't mourn. Dr. Gunsaulus is not dead. He has just gone up higher to do housekeeping with God.'" Bishop Quale said that. And today, Bishop Quale is housekeeping with God.

And I wonder, that great imaginative mind, who loved music and art and the beautiful things and nature and the smile of little children and animals and everything that was earthly he loved.

Oh, I am wondering, Bishop, how it is in heaven today? I am wondering what it is all about, Bishop?

Oh, he knows now how little we know.

How is it, Bishop?

Starlight and moonlight, sea and sky?

How is it Bishop?

And I go back to that moment when I was a lad, a freshman in college, and he came to our little college to lecture, and I sat there, a pudgy green freshman, knowing more than I have ever known since! But there I sat.

And Bishop Quale gave his great lecture, and when he finished he cried:

"Follow the gleam! Follow the gleam!"

And last year, with all the years —over twenty of them, intervening, I went out to Baker University at Baldwin, and I lectured. The preacher of that other freshman year was now the old man, and that young freshman was now the preacher.

And I went out to his bit of wild woods, and I saw him coming down the path, and he was dragging his whole left side, not raising his foot off from the ground, and the left arm was hanging limp at his side, and he was walking with a stick and his eyes were big and sunken, and his hair had thinned and grayed, and his face was lined,—and that silver voice, O, that voice, that voice that I can hear today, that could roar until the mountains trembled, and could coo with the sweetness of a June lover—that voice!

Now there was nothing left but a husky, dry, worn-out thing. And he looked at me and said: "My boy, come in the house and sit down." He hobbled in and he sat down.

We looked into the fire.

A man as elemental and primitive as Bishop Quale had to have an open fire.

We sat there and looked into the fire. And he took that good right arm of his and he put it around my shoulder, and there were hot tears, and I said "It is all right, Bishop. We don't have to talk." "Yes," he said "we do." He said "You know, my boy, I didn't think it would come so soon. I am only sixty-one, but, you know, we are not here to live long; we are here to live well, to love God and folks, and just be glad."

And this week they have buried him, my Bishop; although I am not a Methodist. I do not suppose I ever could be, but Bishop Quale was not a Methodist either, in the sense that any church owned him. Churches don't own big minds. They don't own them. He belonged to all of us. Truth is universal!

And what was it he had? I will tell you what he had. He had what you and I need more than anything else in the world to make us stop our quarrels about intellectual matters of theology. I will tell you what he had. He had religion. Common, plain, every day sense in religion.

And if we will just get that, and take common sense out in the world about us, take it into our work, take it into our loves, take it into our fire-sides we will live and progress toward the sky, toward God, toward heaven,—and then, sometime, some day—and

things come so quickly these days, one never knows when it comes. Some day when our time comes, and the Great Adventure of all is to be met, we wont come with a lot of theological baggage, but we will have love in our hearts, God in our lives!

Jesus is the moral force of our conduct, and heaven is our home.

That is all the theology, my friends, we need.

And I hope as much as I hope anything that I have said a little something today that is going to clear the skies, chase away the clouds, brighten up the hearts and bring love and light and rapture into your lives.

I look at you Sunday after Sunday. I look at you and wonder why you have come. Oh, each of you have your little problems and your cares and your heartaches.

Don't worry about theology; don't worry about churches; don't worry and muddle your brains with that which theologians themselves can not understand. And just crowd your lives and fill them with Love and Beauty and Truth and Honor.

Make your religion a religion of common sense, inspired by the rationalism of Jesus in his treatment of the problems of life, and then we will have a life that is lived richly and beautifully, a life that is in order, that has found the unity of God. For what Jesus did for men was to reveal the unity of God. He revealed the potentiality of human hearts.

He went up the ladder of the skies toward God, and he went first, and he has gone higher than any man that has ever lived, and his inspiration to you and to me today is to follow him toward the highest and the best!

## *BOOK CHATS*

I am going to mention this month a book that has touched me as deeply as any book I have read for a long time. It is called "Jasper Douthit's Story" and was published by the American Unitarian Association many years ago. The book, I understand, is now out of print . The copy which I read was most kindly loaned to me by Mrs. Tillman Howard Cramer of Chicago. It is most unfortunate that this book is unobtainable. I have wished many times that the Association would give us another edition of this remarkable record.

Some years ago I was waiting for a train at Effingham, Illinois. Sitting beside me in the depot was an old gentleman. One glance convinced me that he was of unusual personality. It was not the conventional black in which he was dressed that suggested to me his ministerial profession. It was the ensemble of the man that eloquently spoke of a great and beautiful spirit. I suspected he was a clergyman and was curious to engage him in conversation. He was reading a pamphlet and seemed very much occupied. Finally my opportunity came for he closed his booklet and put it in his pocket. I turned to him and said, "Reading makes the time go faster when waiting for a train, doesn't it?" His reply convinced me that a conversation would be agreeable and we were soon talking like old friends. He told me his name with which, at that time, I was unfamiliar. He spoke of his work and his interest in religion. Then he showed me a copy of his little paper, which he had edited for many years, called "Our Best Words." I immediately became a subscriber and this seemed to gratify him exceedingly. As we parted when my train arrived he warmly grasped my hand and wished me "Godspeed" in my

work. That man was Jasper Douthit. From that day, until the demands on his strength were too exacting and he was compelled to stop publishing his paper I read every issue. It brought me a message of spiritual beauty every time it came into my study. I miss it and am grieved when I think it will never come again.

I have never seen Jasper Douthit except at that first meeting but if I have strength before the church closes in June I am going to see him. Here is the interesting sequel of our chance meeting. A few weeks ago I had a charming and delightful letter from his daughter who informed me that the Unitarian Church of Shelbyville, which was founded by her father had installed a loud speaker and that her father together with many others attended our services every Sunday via the radio. Jasper Douthit who will be ninety-one on the tenth of October, has written me two glowing letters filled with optomism and cheer for the future. I mentioned this one Sunday at The Peoples Church and the following week brought me the book "Jasper Douthit's Story" from Mrs. Cramer.

I have read every word of it and most of it twice. I deeply wish that every minister and student for the ministry might read this book. It ought to be read. Not for its literary or rhetorical charm—Mr. Douthit makes no claim for either—but for the story of a life lived in the formative and pioneer stages of the middle west. His was an heroic life and the limitations of an article like this can only indicate such a career.

To be a religious liberal in those days required a fiber of character that was strong and courageous. His was no easy lot. Poverty and criticism were his constant comrades. All the viciousness of an enraged tradionalism of theology was arranged against him. Yet in spite of it all he went about doing good and ultimately triumphed. He lived a Christlike life and impressed all with his sincerity and anxiety in bringing a realization of the Kingdom. Now in the glory and beauty of his closing years he is honored, loved and adored by everyone. All creeds, churches and races do him honor. He was the friend of Edward Everett Hale, Dr. Charles W. Eliot, Bishop Vincent, Dr. Collyer, David Swing, Dr. Thomas and Minot Savage. Liberalism in the middle west must ever remain his debtor. In all his liberalism he never lost the consciousness of a spiritual reality. Paradoxical as it may seem a pragmatic mysticism was a vital part of his religious equipment. The hardships—all of them —which belonged to the pioneer era were known to him. Because of Jasper Douthit and men like him of the other years the liberals of today have comparatively an easy path. They made it possible. As I finished the book I felt such an obligation to him that the first opportunity I have I am going to Shelbyville and tell him face to face of the debt I owe. We need today a renaissance of the pioneer spirit. When I stand in his old Shelbyville pulpit I will try as best I can to speak words of appreciation to ears that can hear rather than wait to make an eulogy for ears that can only hear heavenly music. Jasper Douthit is heaven-bound and when he goes away liberal religion will lose one of its great souls. Heaven will greet Jasper Douthit. There he will be no stranger for in a ministry of over three decades he has been bringing heaven to earth.

# *IN THE RUSH OF LIFE*

The following poem was read by me in the pulpit on a recent Sunday. So many requests have come for it that I am publishing it in "The Liberal." The poem was written by Walter J. Gresham in answer to the better known poem by Sam Walter Foss entitled "By the Side of the Road."

'Tis only a half truth the poet has sung
Of the house by the side of the way:
Our Master had neither a house nor a home,
But He walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good,
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give:
And the man in the road by the side of his friend
Is the man who has learned to live.

Then tell me no more of the house by the road,
There is only one place I can live:
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And be a friend, as the poet has said,
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road
And watch as the toilers go on:
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them carry their load;
And I'll smile at the man in the house by the way
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along,
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

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### REGULAR EVENTS

**School of Religious Education — Sundays, 9:30 a. m., Channing Hall.**
**Woman's Club** — Every Monday. Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.
**Men's Forum** — Second Monday evenings, Channing Hall.
**The Temple Club** — Second and fourth Tuesday evenings in Channing Hall.
**Church Trustees Meeting** — Second Monday evenings.

## THE WOMAN'S CLUB

March has been a busy month for the Woman's Club. Not only had they several excellent programs scheduled but all the work for the Bazaar had to be finished, every detail attended to, everything ready for the "big show" April 2nd and 3rd.

The Monday meetings did not suffer any however, in fact they were rather better than ever, with very large attendance. And although nearly every head was bowed over work of some sort or other, while deft fingers embroidered or "plain sewed";—fashioned aprons of every pattern and color or exquisite handkerchiefs, crocheted edges to pillow slips or towels, or any of the myriad things needles and clever hands make for bazaars all had attentive ears for the excellent papers read at the Educational Department meetings Monday mornings. March second "The Czechs in America" was the subject. After a most interesting hour spent studying the "Czechs" with Mrs. E. W. Smerage as chairman, and Miss Bran, an able assistant, and Czech music, beautifully illustrated in songs by Mesdames Wynn and Smith, our guest Mrs. Beebe, who is State Chairman of Education of the Illinois Federation of Woman's Clubs, talked to us of the "Education of the Foreign Adult in Chicago." Her talk was delightfully informal, full of interesting accounts of her visits to clubs and the rural districts. She urged us to help and encourage the illiterates and adult foreign born. At the close Mrs. Beebe said she thought the papers written by our club members were so excellent that she hoped we would allow her to send them to rural clubs, where books are not quite as accessible as in Chicago. Was that not a great compliment? March 16th. Mrs. N. Wyette was chairman of a splendid program on "Poland and the Poles." Mrs. Vera Wynn artistically interpreted some very fine Polish music on the piano. The entire program was one of the finest presented this season. "Chicago as a Polish Center," with Mrs. Storfer, chairman, followed on March thirtieth, and was very interesting indeed. This program was shortened in order that we might enjoy a talk by Mrs. Riley on her "Experience and Observations in the British Isles," where she has lived for the past two years and just lately come back to us. It will not be amiss to state right here that we are all delighted at her return. The Woman's Club and the Peoples Church is enriched by such a friend in their midst! Mrs. Riley charmed her audience by her witty observations and no one wanted her to stop when luncheon was served. She was only let off when she promised another informal talk on "Scotland and Ireland" some time before the season closes.

The Philanthropic Department is busy at all times in all kinds of ways but those are the things we do not broadcast. If we were to print the reports of this department which are given to the members at each meeting few could read without blotting the page with tears. Sewing has continued during the afternoon sessions.

The programs given at the Edgewater Beach Hotel on the alternate Mondays have drawn large audiences. March ninth, Dr. Preston Bradley gave a most enjoyable lecture, the third of his course on "Contemporary Literature," his subject being "The Revival of Mark Rutherford — His Life and Books." March twenty-third, a very successful card party was held at Edgewater Beach Hotel, in fact tables had to be arranged in another room to take care of the overflow.

There is a new light in the eyes of the women in the Club these days—'tis said that eyes are the windows of the soul—and their souls are shining forth! Their dreams are about to be realized, the project has been launched in earnest for the building of our

Temple, and the two weeks of the intensive drive for funds they worked as though their lives depended upon it! No one seemed to care how difficult the demands were; if the weather poured rain their spirits were not dampened, they saw the Temple in the mist; if it sleeted and sidewalks were covered with ice they saw the Temple reflected therein; if the day was cold they knew it not — their hearts were so warm; they took no account of time nor distance, nor stairs they climbed, nor weariness, even hunger meant nothing if an appointment with someone likely to "pledge" came at meal time! They smiled—they loved—they hoped—they trusted! (I can say gladly and emphatically the men have worked splendidly too — but you see this is the Woman's article). Our new Church will not be built of mere bricks and mortar and stone—a far different substance will go into those walls!

Has March howled and blustered? I don't know—we have all been so happy and so busy! The campaign ended on the first day of Spring—and that morning I heard a robin! Grace T. Bradley.

## THE MEN'S FORUM

The interest in the Forum continues to grow with every meeting. The evening of March 11th, Prof. Scott Nearing of the Rand School of Social Science, New York City, gave an address on "The Reconstruction of Russia." The questions asked after the address indicated that many of the listeners were not in sympathy with his viewpoint, but the Forum ideal was maintained and all had an opportunity of expressing themselves. On the evening of April 20th, Rabbi Felix Levy of Immanuel Congregation spoke on "The Jew of History Contrasted with the Jew of Fiction." The men of the congregation are invited to become members of the Forum. In the absence of the president, Mr. H. R. Dalrymple, Dr. R. W. Lee has been presiding.

## SCHOOL OF RELIGIOUS EDUCATION

The church school meets every Sunday morning at 9:45 in Channing Hall, 4701 Sheridan Road. Splendid interest is being maintained and classes are held for all ages. The staff of teachers is unexcelled and the work covered is exceptionally practical and vital. Class in Comparative Religions has been meeting Monday evenings at 6:30 in Channing Hall. Prof. Hall of the University of Chicago is in charge. The school merits the support of all parents and students.

## THE TEMPLE CLUB

The Temple Club has held two very interesting meetings during the month. The evening of March 10th, a very interesting reading was given by a student of the School of Speech of Northwestern University. The evening of March 24th, the Club entertained the members of the Woman's Club and their escorts. A very enjoyable evening was spent. The meetings are held in Channing Hall on the second and fourth Tuesday evenings of the month. The young people of the congregation are invited to attend and become members. There are only two meetings left before the church closes. The following program will be given:

**May 12**

Address, "The Romance of Business," Mr. W. M. Stickney, Vice President, Stanton Hoit and Co. Entertainment by Club talent.

**May 23**

Annual meeting, 8:00 p. m. Election of Officers, Committee Reports. Discussion of plans for next season. Dancing and refreshments.

—Robert Baker.

## CHURCH NEWS

The Annual Banquet of the church was held the evening of March sixth, at the Edgewater Beach Hotel. It was the largest and finest banquet ever given by the church. Several hundred people attended. Dean Shailer Matthews of the University of Chicago delivered a very masterly and interesting address. The Choir, under the direction of Mr. Lash rendered some very fine numbers with Mr. Clarence Eddy at the piano. The spirit of fellowship permeated the gathering and all had a most delightful evening.

The ministerial activities for March were as follows: the evening of March 8, Dr. Bradley lectured at North Shore Masonic Lodge, March 12, two lectures Lenten Service, Syracuse, New York and students of Syracuse University, March 13th, two lectures. Lenten Services, Syracuse, and dinner, May Memorial Church, Syracuse, March 24th, Isaac Walton League Banquet. Waterloo, Iowa, March 25th, Cedar Falls, Iowa, March 27, three lectures, morning and afternoon, at Teachers' Institute, Grand Rapids, Michigan, evening, Chamber of Commerce, Kalamazoo, Michigan. March 30th, Sheboygan, Wisconsin, March 31st at Racine, Wisconsin.

### Weddings

February 4th—Elmer W. Koetter and Vivian Echols.

February 9th—Mr. John P. Aitken and Miss Zeta F. Peters.

February 14th—Mr. George A. Steiner and Miss Jennie Maxson.

February 21st—Mr. Lester E. Sweder and Miss Elsie E. Benohr.

March 14th—Mr. James Seidel and Miss Anna B. Crackel.

March 21st—Mr. Alfred James Kendrick and Margaret James Kendrick.

February 28—Mr. Wade H. Thomas and Prudence Dolejsi.

### Funerals

February 12th—Mrs. Madeline Benjamin. Interment, Graceland.

February 13th—Mrs. Edith Lindsay Hartenstein. Interment, Rosehill.

March 3rd—Mrs. Clifford Leonard. Interment, Oakwoods.

March 10—Mr. E. Allner. Interment, Irving Park Cemetery.

March 16th—Dr. H. P. Hurley. Interment, Graceland.

March 20th—Mrs. Fred C. Nieman. Interment, Acacia.

### New Members

The following persons were welcomed into membership in the church at the services on the first Sunday in February:

Miss Olga Bernhardt, 4878 Kenmore Ave.

Miss Babette Bernhardt, 4878 Kenmore Ave.

Miss Anne Dolezal, 2155 Vilas Place.

Mrs. Gertrude Miller, 1714 Sunnyside Ave.

Mr. E. R. Winn, 5236 Glenwood Ave.

Mr. Ovid B. Blanchette, Veteran's Hospital, Waukesha, Wis.

Mrs. H. R. Thomas, Chairman of the Bazaar, has been very ill for two weeks with the "flu." Her many friends and members of her family stand ready and willing to take all responsibility of the Bazaar so that her recovery may not be retarded by anxiety over the event so close at hand. Her work and interest in this affair can scarcely be estimated.

The Peoples Church is very glad to welcome home Mr. and Mrs. M. Riley, who for two years have been living in London, England, where Mr. Riley's business interests necessitated his personal attention. They have many friends here. Mrs. Riley is an active member of the Woman's Club.

Mr. H. R. Dalrymple, President of the Men's Forum, has been obliged to be out of the city, on a business trip for several weeks.

Mr. and Mrs. E. L. Essley of 234 Warwick Road, Kenilworth, have returned from their winter sojourn in Florida. It is good to see these friends again. They have been missed.

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Mr. Newman Dumont is recovering nicely from the accident he suffered in January, when he slipped on the ice, while skating and broke his leg in two places. He is still walking with crutches but hopes soon to discard them for a cane.

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Mrs. Georgia Russell of 1654 Berwyn Ave., has been confined to her bed with quite a severe attack of bronchitis. We trust she may speedily recover.

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Mr. and Mrs. Wm. M. Stickney are enjoying the sunny south so much they are loath to leave, but they promise to be back for Easter service in The Peoples Church.

Mr. and Mrs. C. K. Anderson of 541 Roscoe St., have returned from Florida. Mr. Anderson is the very efficient president of our board of trustees and is always welcomed back to his church activities most gladly.

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Mrs. A. Newton, an old friend of The Peoples Church, who for several years has spent the winters in Texas with her son and the summers at her Wisconsin cottage, has been in Chicago for a period to glimpse her many friends here and incidentally attend to some business matters. While stopping at the Sheridan Plaza Hotel, she tripped on the marble steps in the lobby and was severely injured, breaking her shoulder, wrist and ankle. She is doing as well as one could under these conditions, and with all the suffering smiles and is cheerful, which will go a long way toward recovery.

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**Proposed Temple of the Peoples Church**

## THE YOUTH MOVEMENT

Since the days of the Y. P. C. E., or Christian Endeavor Society, there have been recurrent and important young people's conventions inspired and assembled by older organizers. Some of these have achieved real service in stimulating young people to do a little serious thinking. This thinking was usually about their own souls and was consciously or unconsciously directed away from the affairs of this world. Of all the organizations of this sort, the only ones that retain any vitality are the ones in which the young people have taken the control into their own hands.

There has just met at Ann Arbor a convention of Presbyterian students whose program was announced (by a Chicago clergyman) as having to do with various problems of world interest and "specifically with the program of the Presbyterian denomination." Said the clerical sponsor in continuation: "We elders do not want to dominate. We do not expect the extreme radicals will be in the majority," etc.

The report from the meetings states that it was decided by vote that the discussions ought to concern not the attitude of churches as a whole, but only "the relation of the Presbyterian church to the various questions."

To the layman it is quite beyond comprehension how one could arrive at a distinctively Presbyterian view "toward war, industry, interracial relations, and internationalism." What would be the sectarian difference with an Episcopalian or a Congregationalist? Does the Methodist have one credal view of a high tariff and the Unitarian another? What is the issue between the Baptist and the Roman Catholic on the question of trades-unionism?

Such a convention ought not for a moment to be identified with the Youth Movement which is spreading all over the world. This movement is truly world-wide in its interests and in its reach. It is spontaneous and independent. It assumes that the older generations have not brought civilization so near the millennium that there is no room for improvement. It is trying to get to the bottom of conditions in order to see how they can be built up more firmly. It is not afraid to listen to the voices even of "extreme radicals." It is incapable of understanding world conditions in terms of Presbyterianism.

## KINDNESS IS THE NIGHT DEW THAT SAVES THE FLOWERS OF FRIENDSHIP

No man, no woman can win the worth-while things in this world without Friends, and the only sure way of making Friends, and the surest way of holding Friends, is through the simple act of—Kindness.

Search through the dictionary, study the thesaurus, read all ancient forms of literature, ponder all similies that are marked "Anon," but were probably used by Adam, go back to Rameses II of Egypt, then come down to Henry of Detroit and you will find nothing that means more than the little eight-letter word—Kindness.

From the day the Princess found the child Moses hid away in the bulrushes, down to the smart sayings that fall like leaves from the forest of human thought, there is no word in ancient or modern language that will help humans more (when put into practice) than the word—Kindness.

Kindness is the night dew that saves the flowers of Friendship.

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What a wonderful thing it would be for the human race if everyone should start the morning with all of his faculties one hundred per cent efficient, fit to do his work superbly, with no regrets about the past, and no worries about the future.—From Dr. Orison Swett Marden's Philosophy, Success Magazine.

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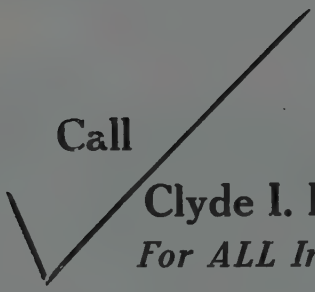


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The popularity of insurance issued by The Old Line Life Insurance Company of America is growing by leaps and bounds, and predictions of new business or of the insurance in force, 25 years hence, for this company, or of all companies, would sound, possibly, like a fairy tale.

Our conservative and steady growth is daily attracting large volumes of new insurance. Many new men are joining under our banner each year. Progress is now moved on by its own momentum.

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Following the precedent established by us, we wish our friendly competitors success during the current year.

Rupert F. Fry, President.

## STEADY PROGRESS

| | |
|---|---|
| *Life Insurance in force* - | *$58,587,250.00* |
| *Assets* - - | *7,169,582.71* |
| *Life Insurance Paid for in 1924* - - | *12,082,333.00* |
| *Gross Income, 1924* - - | *2,307,248.35* |

*Gains over 1923:*

| | |
|---|---|
| *Insurance in force* - | *$6,762,027.00* |
| *Assets* - - | *1,287,707.08* |
| *Income* - - | *237,931.31* |

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*The Accident and Health Department did its usual satisfactory business.*

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